

## Contributions

### THE SWORD OF MAN OR JEHOVAH, WHICH?

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We are supposed to be a peace people, yet the excuses offered by the pugnacious in our land for the late war went far towards carrying some of us from our moorings.

A hundred years ago there would have been no need of a resort to such subterfuges to appease conscience. War was not in such disrepute as it is today, thanks to the courageous words and attitude of Quakers and Dunkards. But in the late war such subtle reasons as "police duty," "for humanity's sake" were resorted to, to appease the consciences of the more religious and conscientious portions of our population.

After the heat of war has abated, and sound reason and Christ's words can once more be heard, men know that something other than "police duty" and "for humanity's sake" was back of this war. One of the returned soldiers uttered the sentiment which is more and more becoming a settled conviction, he said, "The last war was 'a frost.'"

While God's purposes march on in spite of man's disobedience to the implied precept of Him who said, "My kingdom is not of this world, else would my servants fight," yet every war is what General Sherman declared, "War is hell." So was this last. It is hell for this United States, not because it is costing us dear boys and men and millions of money, but because it fired our bad blood, appealed to the animal in us, is imposing an increased army upon us with all the evils of army life, withdrawing our best physical manhood from the ranks of industry and from the influences of home, church and civilizing toil, sinking millions of money in navy equipments which ought to be spent in Christianizing the people of this and other lands, and has brought about in the minds of many of our people a craving for the splendor and worse than empty pageantry of European nations. In place of love for our enemies it has fostered a rejoicing over their downfall. And now we behold the edifying spectacle of our army and navy embittering the minds of the Filipinos against the very name American, so that the work of the missionary will be tenfold harder.

We are going to them with guns and armies preaching the doctrine of death in the name of liberty. Once again the shade of Madame Roland might exclaim, "O Liberty, what crimes are committed in thy name!"

Christ's command was, "Go ye and preach the gospel to every creature." How comports the one with the other?

Would it not have been more Christ-like, and ultimately more successful for

us to have sent men to teach Spain her Christian duty to Cuba, rather than to kill her sons and leave her as unenlightened as before and with a hatred in her heart which will make her conversion more unlikely and remote? Think you that the enforced liberation of Cuba which leaves her enslaved to an immoral and Christless religion is better than the work which Christian missionaries would have done with no sword but that of the Spirit, "which is the word of God?"

Wherein would it have been less efficacious and more foolish to have sent a few ship load's of missionaries to the Philippines than to send thousands of soldiers and half of our navy? We sing each Christmas, and take to ourselves credit for doing it, "Peace on earth, good will to men," and when our blood gets up, "Remember the Maine!"

Who can say that it would not have been more fruitful of real civilization and the present and eternal welfare of the races inhabiting the islands to have treated them to some missionaries?

But, says some one, both Spain and the Philippines and Cuba were forbidden lands to protestant missionaries. But are there any forbidden lands to those who are willing to die "for the witness of Jesus?"

The past year has seen two men penetrate the forbidden land of Thibet in the interest of science. Is love less sacrificial? Shall we confess that Christians are less willing to die for Christ's sake than for the flag's sake or science's sake? Men can be found. But so long as Christian people, yea, Christian preachers prefer Caesar's mode to Christ's, Mohammeds to that of the apostles, the sword rather than the Word, not many will be found, because unsought.

According to the missionary method those only die who are ready. According to the "sword" method those least prepared to die are ushered unprepared into the presence of the Eternal by the very hands of those who absurdly claim to be their saviors. The missionary presents life, temporal and eternal; the soldier, death instant and Christless. The missionary presents a Christ who died for them and is willing to repeat it in the person of his servants; the soldier presents a Christ who offers them American civilization, forsooth! or death. Judge ye which is most effective in gaining the heart of the native, and which is most in accord with the Christ of Calvary.

The sword of man had been forty centuries "civilizing" the earth, and behold its state when God incarnated His Son to show man His will!

The sword of man "civilized" Dixie; and behold these even thirty years after such civilizing the curse of the iron heel of militarism in a devastated South,

hateful hearts, a false pride rendered inaccessible to the Christian preacher of the North, a waste land, a ruined country, "the race problem," a people clinging, with tenacity made doubly tenacious by a sense of martyrdom for a cause, to the old ideals born of feudalism and hell.

On the other hand, the Hawaiian Islands are a living monument to the civilizing sword of Jehovah, whom it pleased God to civilize "by the foolishness of preaching." Behold there a group of Islands turned in seventy-five years from cannibalism to a Christian civilization which in some respects shames our own, to a religious fervor higher than the average in the land which sent the missionaries. Judge between the two methods. "By their fruits ye shall know them."

### WHAT IS A CRANK?

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One who turns, or rather the *tool* of someone who wants to turn things upside down. A revolutionist, one discontent with the established order of things, and the lawful or orderly methods of changing them. The Jews at Thessalonica gathered up the fellows of the Rabble and caused an uproar in the city when Paul and Silas were there teaching. They went to the peaceful, quiet home of Jason and dragged him out into the street, saying to the people that these fellows, (Paul and Silas,) who are turning the world upside down have come hither also, intimating that they were the cause of the disturbance. The facts are however, that while Paul and Silas were peaceably and quietly scattering seed that should grow and eventually change the order of things, the Jews were the ones that wanted things turned upside down.

They wanted at one time to take Jesus and make him their king, and at once institute a revolution to establish his kingdom. Now so far as power or authority was needed Jesus could have done it just as they expected and wanted that he should do. But Jesus was not a *revolutionist*. He needed no *cranks* to help him change the established order of the world. He is an *evolutionist*; what he wanted then is what he wants now, sowers and cultivators and reapers. The forces in his kingdom are silent forces, life forces, mighty in their results yet unobserved in their workings. They are as grain scattered on the field, and covered out of sight; the mustard seed in the garden, the leaven in the meal, which grow and develop not with *observation*, but slowly, mysteriously, surely and with beneficent results to all those who can patiently bide the time. We, as Christians should not be cranks, desiring to see the fixed and orderly development and establishment of things